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Yale Divinity Quarterly

Vol. XII NOVEMBER, 1915 No. 2

THE PERIL OF SHORT CUTS TO THE MINISTRY.

*Dean Charles R. Brown.

The history of the Hebrew race is a kind of extended parable. It is a parable not uttered in words but wrought out in experience. The terms of the parable are made flesh and move before us full of grace and truth.

The various events in Hebrew history, many of them, have come to be used as impressive symbols of corresponding crises in our own spiritual history. The deliverance from the bondage of Egypt, the crossing of the Jordan, the gradual conquest of the Land of Promise, the subsequent captivity in Babylon—all these have in our religious speech their spiritual equivalents. And this is no accident or mere literary convention—it testifies to a certain feeling that all history is in a sense a moral process, a manifestation of the Divine. It is woven at last by one great hand and if we know the color of the various threads we can declare its deeper meaning.

Now when the children of Israel escaped from the bondage of Egypt and set out for the land of Canaan they did not "catch the nearest way." The direct route lies along the coast of the Mediterranean. And it is not far, a hundred miles perhaps, from the Nile Delta to the borders of Palestine. The Israelites could have covered the whole distance in a week and have been at their destination in good season to observe the Sabbath. But we find this significant comment upon the course they took. "It came to pass when Pharoah let the people go, the Lord led them not by the way of the land of the Philistines, although that was near." He led them around through the desert and by Mt. Sinai, and on up to the east side of the river Jordan.

* The Opening Address in the School of Religion, Monday evening, October 4, 1915.

The wisdom of it is instantly apparent. If the Israelites had taken the short cut they would have encountered first of all on their approach to Palestine the Philistines. The Philistines were big, strong, successful fighters. Goliath, you remember. was a Philistine, and there were others. The Israelites had been slaves; they were without experience in fighting; they had been living for generations in the soft, enervating climate of the Nile Delta. For them to have encountered the Philistines in the first battle they fought would have meant defeat, loss, and possibly extermination.

Therefore, the narrative says, "the Lord led them not by the way of the land of the Philistines, although that was near"—He led them through the wilderness that they might be hardened and disciplined by the wild, rough, free life of the steppes. He had them encounter in the preliminary skirmishes of those earlier years some of the lesser enemies of their progress that they might gain courage and steadiness for the harder struggles ahead. He had them encamp for weeks and months together at Mt. Sinai that they might gain vision and outlook, that they might gain insight into those eternal principles of right and wrong which were to underlie their whole advance. In this case the long way around became the most direct route to the end they sought.

Let me use that bit of experience in the life of the Hebrew nation as indicating the peril of a short cut. The straight line is the shortest distance between two points, but in certain situations there is an advantage to be gained by curves, or even by making the square turn of a right angle. Lady Macbeth censured her husband because he was afraid "to catch the nearest way." He allowed "I dare not wait upon I would." This was to his credit, when the nearest way meant the treacherous murder of a friend who was a guest under his own roof. And in many situations the nearest way which brings a man to the point he would reach straight off without his having earned the right to be there by faithful, competent effort, means disaster and ruin, as did the nearest way in the case of Macbeth.

We have warm-hearted men eager to catch the nearest way into the Christian ministry. They feel that the needy world must be impatient for their message and they cannot stop for any further preparation. We have certain schools, alas, which stand pre-

ëminently for the short cut. They undertake to receive a man fresh from the furrow perhaps, and in the course of a year turn him out a finished evangelist with all the leading texts in the Bible at his tongue's end. They undertake to train men in all those lines of knowledge necessary for spiritual leadership "while they wait," so to speak, and they do not ask men to wait long. The schools I have in mind lead men by the way that is near, and while other students are plodding along at College and in Divinity School, somewhere down in the Sinaitic Peninsula or around the slopes of Horeb, these enthusiastic young fellows are already, as they believe, on the very borders of the Promised Land.

Several years ago there came to us here at Yale a young man from one of the smaller colleges. He had scamped his course there, as I learned afterward, against the judgment and advice of his professors. He was a man accustomed to think of himself quite as highly as he ought to have thought. When he came to my office to register he told me that it would not be necessary for him to take any of the courses offered in Homiletics as he had already been preaching two years while he was in College. He felt that I would see at once that neither Professor Tweedy nor I would be able to teach him anything more along that line.

Finally, however, in deference to my wishes in the matter rather than from any real sense of need on his part, he did register for my own course in "The Art of Preaching." At the end of six weeks I asked each member of the class, as my custom is, to bring me a carefully prepared outline of a sermon for criticism. This young man handed in his sermon with the rest. It was by all odds the poorest one I received. It was simply impossible. It was without form, and void. Darkness was upon the face of it. I should have regarded it as an outrage to have offered such a sermon to a congregation in the heart of Africa. The Society for the Prevention of Cruelty to Animals and to Humans would have stepped in had they known.

The sermon showed such an utter lack of any real religious insight, or of literary skill, or of orderly arrangement, that I sent the young man a note asking him to come to my office that I might talk over with him his sermon outline. It would have been impossible for me to have written any criticism which would really have indicated what I felt—in the face of his own self-

satisfied complacency over his performance, if I had tried to write what I felt I should have burned holes in the paper. He came in and I undertook to indicate in kindly fashion the defects of that sermon. He listened to me for a few minutes with manifest impatience. He was looking at the ceiling and about the room rather than at the unhappy sermon which I was discussing. Presently he turned to me and said, "If you think I don't know how to preach go out and ask those people to whom I preached during my College course. They will tell you whether I know how to prepare a sermon or not." He was bomb-proof. I had not penetrated the thick defenses of his own conceit. He only stayed one semester; he dropped out in the middle of the year and returned to his preaching.

Now one pathetic thing in that situation is the fact that there is not the slightest doubt but that he was telling the exact truth as to the testimonials he had received regarding his pulpit performances. In almost any congregation, large or small, there will be present a certain number of dear old ladies of both sexes and of various ages, ready and eager to do just that sort of thing. They will hasten up at the close of the service to any warm-hearted, earnest, young preacher, and tell him that in their humble judgment the discourse he has just delivered was one of the greatest discourses ever given since the time of Paul, that their hearts were thrilled as he unfolded to them the unsearchable riches of his own mind, that they were amazed that God had given such an astounding measure of ability to any one man. This sort of thing is being done every Sunday in the year somewhere—I have had it done to me—and the people have themselves to thank oftentimes for some of the poor preaching which is dealt out to them.

When you think of all the weak, inefficient preaching that is being perpetrated on a patient public, you marvel that the Christian religion has stood up under it without being annihilated. If it had not been divine in its origin and essence it would have collapsed long ago.

There are thousands of men preaching who are steadily pushing the thoughtful and discriminating, the robust and aspiring, the men of exact and thorough knowledge, farther and farther away from organized religion by their own mode of presenting its message. They are also loading young minds with false Biblical

interpretations and with unsound ethical notions, all of it to be unlearned later when the inevitable awakening comes to the confusion and hurt of the people who have been misled. And worse than all, perhaps, those men are making it harder for other preachers who really can preach to secure a chance at the people whom they desire to reach and influence. These people have been already repelled by the discredit and reproach brought upon the work of preaching by those bunglers.

The law of cost has to be observed—it is omnipresent and unyielding, like the Law of Gravitation. No pains, no gains! There is no saving of the life without the losing of it in faithful service. There is no remission of sin without the shedding of blood. The redemption of life, personal, social, industrial, political, calls for the investment of sacrifice. All things which have value must be paid for by other values.

There is a divine purpose underlying it all. It is only by the patient, steady, persistent putting forth of effort to gain certain high ends that mental and spiritual progress is attained. If any man expects to learn to preach so that his words will be spirit and life, so that his message will be with power and not as the vain babblings of the scribes, he will have to pay the price, and the price is large.

The man who aspires to spiritual leadership needs the three forms of experience suggested in that narrative about the Israelites. In the first place he needs the hard discipline of the desert. The Nile Delta was not altogether an uncomfortable place to live, even for slaves. They found a great many things to enjoy in that balmy climate and in the rich and varied products of the Delta. When the Israelites had actually entered upon the more rugged life of the steppes they missed many of the things to which they had been accustomed. They murmured aloud, "Would God we were back! We remember the garlic and the onions, the leeks, the cucumbers, and the melons that we did eat freely in the land of Egpyt, but now there is nothing at all besides this manna."

The country they were crossing is a dry, bare country like Arizona or New Mexico. The rigor of it wore upon them. But it was finally the making of them. There came up under those severe conditions another generation of Israelites, a new type of Israelite, a set of men worthy to march in the ranks under the

leadership of Joshua and Caleb. And when these men finally reached Palestine the enemies of the Divine Purpose went down before their attack. The events proved the value of discipline.

Now in entering upon the work of the Divinity School you are not exactly sitting down to a table spread with cucumbers and watermelons, to say nothing of garlic and onions. If you undertake to master ten pages of New Testament Greek or to solve some difficult problem in the Old Testament; if you set out to possess yourselves of the meaning of some well-reasoned volume on the philosophy of religion or some phase of economics; if you seek to know the facts and the meaning of those facts in some important period of church history, or to grasp the principles of the psychology of religious experience as they bear upon religious education and Christian nurture; if you set out to prepare a sermon which is worthy to be offered to the best brains and hearts in any community where you are likely to be called to preach, you have before you a man's job. It can only be achieved by hard, manly, serious study.

It may not be very exciting—it is not as a rule. It is not as exciting as the experience of that young fellow out yonder who was surrounded yesterday no doubt by his coterie of feeble admirers. You can only do it as you go alone. You must enter into your closet and shut the door and work there in the presence of Him who seeth in secret. But if you will do your work with fidelity and thoroughness the One who sees in secret will reward you openly with a splendid measure of increased efficiency. The mental and spiritual discipline involved in three years of hard study will add cubits to your stature. There will come a grasp, a power of concentration, and an insight, which will add immeasurably to the reach and power of your ministry.

This cannot be done in a hurry. If you take some short cut you will fail. The quickest way for a man to feel good when he does not feel good is to take a drink or two of whiskey. After he has swallowed three or four or five fingers of the stuff he feels braced up and equal to anything. It takes a great deal longer for a man to gain the sense of joy and vigor which comes from a genuinely sound body. If he would achieve this high result he must eat the right things, enough of them and not too much; he must drink the liquids which slake thirst rather than create it.

He must sleep a sufficient number of hours, some of them before midnight. He must breathe his full share of the outdoor air of which there is enough for everybody; he must take those wholesome exercises which keep his muscles tense. If he will patiently and resolutely follow this line he will feel strong because he is strong. There is no short cut to that fine quality of physical efficiency.

The same principle holds in mental efficiency—it comes only through discipline. There are no short cuts across lots. In the study of mathematics you can buy a key that will give you the answers and solutions to all the problems in Algebra and Geometry, showing you exactly how they are worked out. In the languages, both the quick and the dead, you can purchase a translation, a "horse" or a "pony" it was called in my College days, which will save you a lot of trouble. While other men are plodding along with grammar and dictionary hunting up the principal parts of irregular verbs, you can gallop by on your pony and then go out to play tennis. But when you reach your Land of Promise in that way, what have you when you arrive? The first time you face a bunch of Philistines or a set of real difficulties you will crumple up like a paper bag.

The demand for discipline among Protestants is the greater because we have no easy way of escape by taking refuge in authority. Whether we like it or not we must face the hard task of thinking things through, of making valid discriminations, of passing judgment upon the claims of that which is true and of that which is false.

There is an organization which undertakes to relieve people from all that. "We are infallible," it says, "submit your will to ours and we will free you from the necessity of deciding for yourselves." But even there a man must feel infallibly sure that the authority to which he bows is infallible—otherwise he finds no comfort. And that throws the matter back where it was, on the necessity of intelligent and conscious decision for oneself. And because we are here to exercise our God-given Protestant right of having each man think for himself and at his own risk, it is imperative that every man should pass through that period of mental discipline which will enable him to think straight.

In the second place you need the benefit of certain preliminary

skirmishes before you face the harder battles to be fought later. The children of Israel moved along in the Sinaitic Peninsula fighting off and on with the Amorites and the Hivites. Sometimes they were worsted, but usually they came off victorious. In those squabbles they were rehearsing for the more serious business to which they were bound. They were learning how to handle themselves, how to use their weapons, how to practice the best methods of formation. And when the day came at last to line up against the Philistines they were ready.

You are going out presently to minister to a world that is all confused on this subject of religion. It does not know what to think and great sections of it do not think at all. You are going out to tackle an amount of moral apathy and spiritual sloth, which will call for your utmost strength in the power of spiritual appeal. You are going out to fight moral evils which are strongly entrenched, and the only man who can arouse the intelligence and conscience of the community to line up against them will be the man who makes it plain that he knows what he is talking about. Here in these days of quiet preparation is just the time for you to enter into those theological, psychological, and social skirmishes, which will give you courage and steadiness against the day of testing.

Here in the Divinity School is a good place for you to have it out with your own doubts. When once you are at work in the active ministry you will want to feel that certain questions have been cleared up. You will have to consume your own smoke in those days and let the light of your fire shine out. Here you can take off the lid and let the smoke rise into the very eyes of the professors if you choose—that is what professors are for.

When you are out you will want your trumpet to give no uncertain sound when you blow it. Here if you strike a false note or if a certain muffled or feeble, piping sound comes forth, no great harm is done. There are competent men at hand whose business and delight it is to help you bring your music out.

You cannot always live behind the door—you cannot live there at all if you are intelligent, honest, and awake. You might as well take a square look at the thing just as it is, here and now. The real measure of the inspiration and authority of the Bible, the real truth about that work of atonement which is suggested

when we are told that Christ died for our sins, the rational attitude toward prayer when the claim is made that its results are not merely subjective, the really valid ground of hope for a life beyond—here is a good place to take a square look at all of those questions in the light of all the knowledge there is, and thus gradually work your way out of the woods into the open.

You will sometimes hear a man in the pulpit dealing in summary fashion with some huge, intricate, industrial or civic problem. He means well, no doubt, but as a matter of fact he is doing more harm than good. He is repelling and disgusting the very men on whom he must rely at last for any real solution of those problems. It would not be quite accurate to say that his knowledge of the subject is only "half-baked." That would be wild and extravagant eulogy. He shows in every sentence he utters that his knowledge of the subject has never been near the hot fire of serious, earnest study of the principles involved. He is merely lumping out upon his people a mass of soft dough, sweet or sour, according to his present mood; and there is no promise of help from any such man.

Here then in the Divinity School is the place for you to thresh out with your fellow students and with your instructors, with the best books on which you can lay your hands, and with your own deepest sense of what is wise and right, certain of those problems with which you must deal in your future ministry. Here is the place for you to conquer the Amorites—then when the Philistines come you will not be afraid and you will stand a clear chance of coming off more than conqueror.

In the third place you need to encamp for a time, as did the Israelites, at the foot of Sinai. However our critical study has changed our thought as to the date of some of those narratives, or as to the historicity of some of the details, the one great lesson which they teach is this, that there at the foot of Sinai, Israel learned that Jehovah was a God of character. He was a covenant-keeping God; he held fast to his own agreements. He was pleased with righteousness more than with all burnt offerings.

His whole attitude as they believed could be summed up in these "Ten Words." The Lord our God is One—Have no other gods before Me. Idolatry is wrong—Thou shalt not make any graven image. Irreverence is wrong—Thou shalt not take the

name of the Lord thy God in vain. Time is sacred—Remember the Sabbath to keep it holy and let that observance sanctify the whole week. Family life is sacred—Honor thy father and thy mother. Human life is sacred—Thou shalt not kill. Purity is sacred—Thou shalt not commit adultery. Property is sacred—Thou shalt not steal. Truth is sacred—Thou shalt not bear false witness. The interests of thy fellows are all sacred—Thou shalt not covet anything that is thy neighbor's.

Simple, elementary, these insights are, the very commonplaces of moral judgment to-day! But given at a time when the heads and the hearts of men were full of the wildest nonsense about morals and religion, they represented a long step in advance. It was worth while to lead those Israelites around through the wilderness and have them spend forty years in the desert, if need be, that they might there at Sinai see God as a God of righteousness.

Some of you men, no doubt, will be total failures in the ministry. It would be almost impossible to find a hundred theological students to whom that could not be said. Some of you will do more harm than good. It would be better for the Kingdom of God if you gave it all up now and sought some other calling. There are men whose ministry becomes weak and inefficient through utter loss of health—they have a just claim on our sympathy. They no longer have the necessary energy for that thrust and lunge of effort demanded in these strenuous times. There are men who fail for lack of serious, intellectual preparation and because they become mentally indolent and unproductive, their work is unfruitful. But a great many men fail in their ministry where they need not fail—they fail because they are not good enough to be ministers of Christ.

By this I do not mean that they are guilty of murder or adultery, of theft or drunkenness. It is a very rare thing for a minister to fall into these grosser forms of evil. I mean this—they are not men of absolute integrity. They have not formed the habit of paying one hundred cents on the dollar every time in meeting their obligations, financial, intellectual, social and domestic. They are not men of fine fidelity, and gradually the community feels it rather than sees it—then their power is gone. They are not men who have any real, personal grasp of the spiritual

verities. They have not learned to pray in such a way as to change their own lives or to change the lives of others. In their public prayers and in their personal converse with other men touching the deep things of the soul, there is a certain lack of that subtle, commanding accent of spiritual reality, which can only be gained where a man climbs the ring-fence of death at the foot of Sinai and reaches the point where he has seen God face to face.

These men also lack sympathy, that genuine unaffected, unprofessional, kindly interest in our fellows which draws men and women to us and leads them to open their hearts in confidence at times of spiritual emergency. It is a quality which can only be gained by living for months and years together in the thirteenth chapter of First Corinthians. And because these men are defective and delinquent at these several points, their ministry is not fruitful in any such measure as their friends had hoped. When the Day of Judgment comes their work will be weighed in the balance and found wanting.

Here then is Sinai for you—a place of vision, of meditation, of devotion! Here in the daily worship of our chapel service sit down in expectancy before God until you feel the lift of his own personal interest upon your soul! Here in the daily devotional reading of your Bible, and in your personal communion with Him, wait upon the Lord for the renewal of your strength! Wait upon Him until your faith mounts up with wings like an eagle! Wait upon Him until your hopes can run in the way of His promises and not grow weary! Wait upon Him until your love of righteousness can walk in the way of duty and not faint! The road to that fine quality of spiritual leadership, which will cause you to be esteemed and beloved beyond all other men, is long and steep and hard, but to those who are willing to pay the price for making the ascent, it leads to the heights.

BOOK REVIEWS.

Some Christian Convictions. By Henry Sloane Coffin. Yale University Press, New Haven, 1915. Pages 222. $1.00 net.

This volume, consisting of eight sermons and an introductory chapter, constitutes a contribution to the field of popular theology. The sermons, some of which have been enlarged, are on "Religion," "The Bible," "Jesus Christ," "God," "The Cross," "The New Life — Individual and Social," "The Church" and "The Christian Life Everlasting." The title of the introductory chapter is, "Some Movements of Thought in the Nineteenth Century which have affected Christian Beliefs," the movements dealt with being Romanticism, Humanitarianism, the Physical Sciences, the Historical and Literary Investigation of the Bible, Psychology, Comparative Religion and the Social Movement. The modern preacher will be pleased to note the social emphasis of the book.

The spirit of the author is thoroughly modern. He addresses his book to the "seekers," those "who have felt the force of the various intellectual movements of recent years." And his grasp of his theme is a satisfaction to the reader. He has seriously and thoroughly investigated his field, and has a message that is both fresh and illuminating. The book will at once help the preacher to adjust himself to modern modes of thought and lead the thinking man to see something really helpful in what the modern preacher has to say.

But, while Dr. Coffin has thought deeply and with illuminating effect, he has also preached powerfully. His book is an example of how to handle in an effective manner the "New Theology," which is put in a positive way yet with staunch loyalty to vital Christianity. It is with firm conviction that we find him saying that many scholars "fail to do justice to Jesus' consciousness of Himself, of His unique relation to God, of His all-important mission to men," that Jesus was a "personality whose power cannot be limited by our usual standards of human ability," that "there can be no question of His extraordinary control of physical forces

for the aims of His Kingdom," that the historian "cannot fail to recognize the conviction of Jesus' followers that their Lord had returned to them and was alive with power."

The style is exceedingly readable and, notwithstanding the learning shown, in no wise pedantic. It will be especially interesting to the preacher that suggestions and materials for sermons are in rich abundance. The outstanding particular in which this is true is that of illustration. Illustrative material is drawn from a vast range of sources—the classics, modern poetry, art, Church History, the Bible, common life. And for the quality of exactly fitting the places in which they are used the present reviewer has never seen the equal. One can heartily commend both the conception of the book and the form in which it is presented.

Clarence Reidenbach.

The Ideals of the Prophets. Sermons by the late S. R. Driver, D.D. T. & T. Clark, Edinburgh, 1915. Pp. xii+239.

As is usually the case with works issued posthumously, the present volume of extremely short sermons is not entirely satisfactory. The editor of the book frankly admits that Professor Driver was not a great preacher, and points out that his contact with the world was practically limited to his University relationships. It may be questioned whether these sermons would ever have been issued were it not for the fame of the one who delivered them. There is throughout too much of the professional tone and attitude and too little of the fire of the prophet. There is too much exegesis and too little application to the living problems of the modern man. At times, too, one cannot avoid the impression that Professor Driver is somewhat fettered by the necessity of following in his choice of texts the Church of England calendar.

In spite of these obvious limitations the volume is still a valuable one for the young preacher. It is a mine of information on the prophets of the Old Testament. Here are some excellent suggestions of themes for expository sermons. Treasures of the Old Testament hidden, alas! from the eyes of many modern preachers here come to view. Under Dr. Driver's treatment one sees the great gripping power of the Old Testament when freed from the trammels of outworn traditions. Within this book are

many things that preachers and congregations ought to know about the early prophetic forces that came before Jesus. One rises from the reading of these sermons with the conviction that the Old Testament has greater values than that of serving as a mere point of departure for the discussion of some "modern" theme.

GEORGE DAHL.

Living Together, a Manual for Teachers of Children of Primary Grade. The Beacon Press Publications in Religious Education. The New Beacon Course of Graded Lessons. William I. Lawrence and Florence Buck, editors. The Beacon Press, 25 Beacon Street, Boston. Pp. 233. Price, 75c net; by mail, 89c.

This is the first of a new series of graded text-books for the Sunday School in process of preparation by the American Unitarian Association. The series is planned to furnish material for religious instruction for each year of life, from four to twenty-one. Its distinctive aims are, "to give a largely socialized interpretation of religion, a wide application to present-day conditions, an individual power in ethical judgments through consideration of concrete situations, and a broad and liberal conception of our religious heritage. It seeks to secure from the pupils who are trained by it a whole-hearted consecration to great ideals, and to inspire them to devoted service."

In the preparation of this series the editors have had the expert assistance of Professor Edwin D. Starbuck of Iowa University and of Prof. Luther A. Weigle of Carleton College. The series will therefore command more than passing attention.

This first volume is designed for children seven years of age, whose problem is assumed to be just that suggested by the title, Living Together. The preliminary chapters set forth clearly the characteristics of children at this age, and offer some valuable hints as to story-telling, hand-work and memory work, which methods are appropriately stressed in this course. The problem of living together is presented by means of stories in which the child's experience is reflected, the stories being grouped under themes illustrative of different aspects of the problem: E. g. Part I, How Men of Old Lived Together; Part II, Depending Upon Each Other for Material Things; Part III, Living To-

gether in the Family; Part IV, Living Happily with Neighbors; Part V, Giving One's Self for Others; and Part VI, The Beauty of Living Together. The stories are chosen freely from various sources, somewhat less than half of them being from the Bible. The stories are well told and helpful hints are given for making them effective in the daily life of the pupil. Accompanying the text-book (designed for the teacher) is a portfolio of well-chosen pictures and other material for hand-work. It is distinctly a course in which the choice of material and the method of presentation are alike controlled by the thought of the needs of the pupil. Its use will be watched with great interest.

B. S. Winchester.

Lives Worth Living. By Emily Clough Peabody. University of Chicago Press, Chicago. Pp. 187. Price, $1.00 net.

This book forms one of the series of Constructive Studies published by the University of Chicago Press for use in Sunday Schools. It contains thirteen studies of women, biblical and modern, designed for groups of young women in churches and clubs. The plan is to present the story of a biblical character in the text of Scripture, accompanied by brief interpretative comment and well-chosen questions to facilitate discussion. The characters chosen are Mary of Bethany, the true friend; Hannah, a noble mother; Deborah, a champion of Israel; Ruth, the immigrant; and Lydia, a Christian business woman. Each chapter contains also a companion lesson in which these qualities are further elaborated and their significance emphasized for the life of to-day. Thus, the lesson on Mary is followed by one on Woman's Opportunity in Friendship, the lesson on Hannah by a lesson on Woman's Privilege in the Home, etc. The sixth chapter contains two modern biographies, Corianna Shattuck, a missionary heroine, and Florence Nightingale, the pioneer in a profession. The last lesson is entitled, Woman as an Interpreter of the Faith.

The lessons are the product of actual experience with a class of young women. They are carefully worked out and interestingly presented. Suggestions for teachers are also to be found in the appendix.

B. S. Winchester.

The Story of Our Bible: How It Grew to be What It is. By Harold B. Hunting. Chas. Scribner's Sons. Pp. 290.

This very attractive volume is intended as a text-book for Sunday School classes in the later high school years. In it the author has attempted to present the various biblical writings in connection with their historical setting, beginning with the New Testament books and taking up later those of the Old Testament. It is not an exhaustive study of the books, but rather a suggestive interpretation of the more striking types of literature found in the Bible, indicating the circumstances which called them forth and the manner in which they helped to meet a particular historical situation. It would be well if all young people to-day might gain this sympathetic approach to the Bible and its writers. The book is interestingly written and profusely illustrated, four colored plates adding greatly to its charm.

B. S. WINCHESTER.

God's Plan in Evolution. By Rev. E. Petavel, D.D. Translated by Rev. H. W. C. Geldart, M.A. London: Elliot Stock, 1914.

The translator's note states that although the essay was written some twelve years ago, the questions with which it deals are still living and urgent, and the solution here offered will be found to combine boldness of treatment with the fullest reverence for Holy Scripture as a divine revelation. The essay contains a fresh statement of the views set forth in the author's *Problem of Immortality,* and is intended to show that they are not at variance with the general conclusions of science.

By the term *historic* evolution is meant the law which governs the spontaneous development of the conception of the world and of the successive religions of mankind. But this evolution is rooted in *prehistoric* evolution, which is the object of our research, and in particular we have asked ourselves the question if this evolution is compatible with the idea of a revelation and with the writings of the Bible. Clearly the two evolutions in question, historic and prehistoric alike, appear to the author to be compatible with the revelation of a personal and living God. He firmly be-

lieves that the Creator made use of this method in the creation of the world, in forming man, and in instructing him in view of his glorious destiny here and hereafter.

The author's plan of study is as follows:

1. A plea in favor of two concessions, viz.: (a) the acceptance, at least provisionally, as a permissible hypothesis, of the theory of evolution as regards the origin of species and of the human species in particular; (b) the submission of the interpretation of the Bible stories of the creation to this hypothesis.

2. The presentation of a synthesis, or at least of an understanding, between science and religion on the basis so attained.

3. The refutation of objections that might be raised against this reconciliation.

4. The consequences, practical and immediate, that may be derived from this attempt.

(1) In this first section the author sums up the evidences for the evolution of man, such as those offered by Henry Drummond in his *Ascent of Man*. He also speaks of the acceptance of the evolutionary doctrine by high ecclesiastical authorities of the Church of England and even of the Roman Catholic faith.

Professor Henry Drummond conceives of an evolution very different from that of a Darwin, of a Spencer or of a Haeckel. "They have spoken only of the egoistic struggle for life and of the struggle of each for himself. Drummond has opposed to this repugnant principle the struggle for the life of others which is represented in nature by maternity. Even in the animal world the mother gives proof of patience, of sympathy, of devotion, and of tenderness. These nascent virtues have paved the way for Christian love."

"Darwin's great discovery, or the discovery which he brought into prominence, that the world moves from low to high, is the last and most splendid contribution of science to the faith of the world" (Drummond).

"No word has ever been spoken to reconcile Christianity with evolution, or evolution with Christianity, and why? Because the two are one. What is evolution? A method of creation. What is its object? To make more perfect living beings. What is Christianity? A method of creation. What is its object? To make more perfect living beings. . . . Evolution and Chris-

tianity have the same Author, the same end, the same spirit. There is no rivalry between these processes" (Drummond).

(2) To the second postulate—whether we should submit the interpretation of Bible texts to the light of evolution—the author replies in the affirmative, assigning to the first three chapters of Genesis an essentially figurative character which agrees with the last ascertained results of the Higher Criticism.

The author claims from all Christian supporters of the principle of evolution, first, that evolution by itself is unable to explain all the phenomena of psychology; second, that man's special mission is to bring to bear on mechanical evolution certain new beginnings; third, that a personal God takes the first step in these new beginnings, by communicating Himself to men who give themselves up to be led by His Spirit. These three concessions leave quite intact both the play of the forces of nature and that of freewill. In His struggle against the spirit of evil, God makes use of no unlawful weapon. He does not wrongly use His omnipotence, and the dice of the universe are not loaded. God, who refuses His help to none, does not impose it on those who reject it. The safeguarding of man's freewill appears to be the principal object of His care.

(3) The principal objections that are brought against Dr. Petavel's attempt at reconciliation are several. In the first place, evolution, even of the physical world, is far from being generally accepted as the work of God. Professor Frommel saw in it nothing but "an essential immorality" and several leading Christian thinkers are of the same opinion. If it is undesirable and immoral then it cannot be the work of God, for that would make God indirectly the author of moral evil. Can evolution, on the other hand, be the work of Satan? or the result of a kind of collaboration between God and the Demiurge of ancient gnosticism brought to life again? To meet this objection various hypotheses have been presented which raise more questions than they answer.

Undoubtedly this world is not the ideal abode that would benefit a company of saints and righteous people; but granted the fact which is generally admitted, that God Himself could not, without inconsistency, create beings at one and the same time free and protected from moral evil, our earth is bound to be the cradle of beings potentially sinners. In comparing the suffering of animals

and of man the author thinks that of the latter much the greater, for they suffer remorse for the past or fear of the future, which the animal is spared. Even children of tender age are the innocent victims of suffering. Above all, it must be borne in mind that traditional theology has nothing to say in presence of this mystery, and that, among every imaginable solution, the one proposed by religious evolution is by far the most acceptable.

(4) Accordingly the author dismisses the charge of immorality against religious evolution. The apostle Paul spoke of a partition which divided Jew and Gentile, and which must be broken down; "in our days there is a partition which divides science and religion, and in the mind of the same individual, the geologist or biologist and the Christian, there exists, so to say, a water-tight compartment by reason of which he finds himself leading a kind of double existence."

"A theology which loyally joins science to faith is a moral necessity. *Bible teaching brought into harmony with the assured results of modern science is the greatest need of our age.*"

"Theology will continue to teach the creation of man and of the world, which is a fundamental dogma, but it will not continue to fix the date . . . to the year 4004 B. C. It will not contradict, in so far as their conclusions are proved, the chronologies of the East, or above all the discoveries of geology which have brought us into touch with the earliest remains of our race . . . tens of thousands of ages before history began. It will not be afraid of leaving the door open to the majestic hypotheses of Darwin . . . and while still pointing, as does the Bible, to the dust of the earth as the origin of the human species, the orthodoxy of the future will leave us free to suppose that in order to arrive at the first man, the clay has passed—under the breath of God, whose work of creation is age-long and progressive—through all the transformations of the inorganic and organic world. We shall no longer see in the first pages of Genesis a strictly historical record. . . . By virtue of their natural affinity, religion and science will be joined in the person of a man of genius, possibly of many, and the world will receive that which it needs and to which it aspires, not indeed a new religion, but the revelation of revelation" (Father Hyacinthe).

R. S. Lull.

De Ecclesia. The Church. By John Huss. Translated, with Notes and Introduction, by David S. Schaff, D.D. New York: Charles Scribner's Sons, 1915. Pp. xlvi, 304. $2.50.

The five hundredth anniversary of the martyrdom of Huss was worthily commemorated by the publication by Prof. Schaff of his *"John Huss: His Life, Teachings and Death."* Prof. Schaff has increased the indebtedness of American scholars to him by an admirable translation of Huss's principal work, that on "The Church." It was from this treatise that the articles on which he was condemned by the Council of Constance were derived, and though based in thought, and often identical in expression, with previous treatises by Wycliff, it remains the most influential and important of the writings of the Bohemian reformer. It is of permanent significance in the development of the doctrine of the church. Prof. Schaff has done well in making it accessible to English readers, and in thus enlarging acquaintance with the teaching of one of the noblest of the precursors of the Reformation. The translation has been thoroughly well done and the volume is one which should be in every considerable library of church history.

WILLISTON WALKER.

A Voice from the Crowd. By George Wharton Pepper. Yale University Press. Pp. 207. $1.50 net.

An editor of one of our best known religious magazines once said that if he had his way every theological student would be compelled to spend one year in a law school. Perhaps the next best thing would be to take to heart the counsels given in this book. Certainly any preacher who honestly prays Burns' prayer,

"O wad some pow'r the giftie gie us
To see oursels as ithers see us!"

may well turn to these six Lyman Beecher lectures on preaching, the first series ever entrusted to a layman, for a portion of the answer. It is more than likely that a careful reading

"wad frae mony a blunder free us
And foolish notion;
What airs in dress and gait wad lea'e us,
And e'en devotion!"

For this critic from the pews is as keen as he is kindly. The trained acumen of the teacher and practitioner of law, the balanced and unblinded judgment of the brief-maker, the common and uncommon sense of one who is both a mystic and a practical man of affairs, the breadth of a nature that can be at the same time a devoted high churchman and an enthusiastic supporter of "Billy" Sunday, a vision that sees clearly the world in which the minister moves as well as the world in which some ministers unfortunately do not move—all this is turned with a certain loving remorselessness upon the task of the man in the pulpit; and the result is a clear, captivating and thoroughly constructive critique in the best sense of the world. Nowhere is there the slightest trace of haeckling the ministry. The opportunity for jesting and scolding at faults and foibles is never utilized. Everywhere one finds a deep religious sympathy, an open-minded appreciation of the magnitude and difficulty of the task of the ecclesiastical "head-worker," together with constructive suggestions and illuminating insights for which many a perplexed toiler in the pulpit will give thanks.

The atmosphere of the entire series is stimulating and wholesome. The insistent demand of the layman for manliness, open-mindedness, discriminating and well-informed judgment, accuracy of statement, the scorn of rhetorical "straw-men" and clap-trap, the hatred of posing, pulpiteering, and all unconscious insincerity into which professionalism may lure the minister are presented with the skill of a pleader who can make his mother tongue flash and his auditors tingle. There is no need of outlining the discussion in as much as a synopsis of the lectures has already been published in another number. The treatment of church unity, of the problem of religion in the public school, and of the perils involved in making the path to the pulpit economically too easy challenge comment and will arouse both approbation and opposition.

Henry Hallam Tweedy.

Yale Divinity Quarterly

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Mr. J. C. Archer, M.A., is a graduate of the Yale School of Religion of the Class of 1914. After graduation from Hiram College in 1905 he occupied a pastorate in Newton Falls, Ohio. He went to Jabalpur, India, in 1908, where he taught history in the Christian College and had charge of evangelistic work in the district. He was the first man to receive the M.A. at Yale under the new requirement. During the past year he was Director of Religious Education of South Congregational Church of Brockton, Mass., and took graduate work under Professor G. F. Moore at Harvard. He is preparing for publication a new system of mission education helps to be supplementary to all the regular lessons of the Graded System. His course on Practical Problems of New Missionaries includes work among the Chinese in New Haven, a new feature in the practical work of the Department of Missionary Education.

Dr. B. S. Winchester, D.D., comes to Yale this fall in the Department of Religious Education. During the past six years he has become well known through his work as Educational Secretary of the Congregational Sunday School and Publishing Society and editor of the Pilgrim Press

Sunday School publications. He was born in 1868, and studied at Williams, Chicago, Halle (Germany), and the Chicago Theological Seminary. He was instructor at Whitman College, then a pastor in Washington, Oregon and Illinois. In Winnetka, Ill., in 1904-09, he put into successful practice his ideals in Sunday School teaching and organization which have helped give their high character to the Pilgrim Graded Lesson System. His courses deal with the practical aspects of Religious Education. He has practical supervision of the Sunday School of United Church, which he is making a model school, using some of the students of the School of Religion as teachers and assistants. A full appreciation of Dr. Winchester appeared in *The Congregationalist* of September 23, 1915.

Dr. D. J. Fleming, M.A., M.Sc., Ph.D., is our exchange Professor from Union, on the arrangement by which Union and Yale combine for certain instruction. He was born in 1877. He took his degree at Wooster University, Columbia and Chicago. From 1904 to 1914 he taught Natural Science at Forman Christian College, Lahore, India, under the Presbyterian Board. Through his charm of character and personality he won a strong hold upon the students, being able, as one of his friends said, "to win the most bigoted Moslems and fanatical Hindus." Through his books and booklets published for the Y. M. C. A., dealing with Christian Sociology and Living the Christ Life his influence was wide. His last years at Lahore were as President Designate of the College. Last spring he became Organizing Director of the Department of Foreign Service at Union Theological Seminary. His courses here form an extension of the work of the Missions Department.

SCHOOL NOTES.

Annual Picnic.

The annual picnic of the School of Religion was held on Thursday, October 7th, at Mansfield Park. A cloudy sky did not keep away any of the School athletes; but rather, may have increased their ardor, for beside the classic base-ball contest between the picked teams of Dean Brown and Prof. Tweedy, a second struggle was inaugurated through the enthusiasm of Prof. Macintosh and the support of most of the rooters for the other game. The quality of ball played by the Dean's team was sufficient to win, wreaking vengeance for the defeat of last year, but the high point in run getting for a single inning was made by Prof. Tweedy's team. In the last inning they almost succeeded in overcoming the slight lead of their opponents, when by hard hitting, aided by fielders' errors, they accumulated eight runs—only losing by the close score of 14-12.

On a rough field in the background the other game was being featured by the scientific play of some whom we had known before chiefly as book-athletes. The strong box-work of Brubacher and Ainsworth could not prevent heavy hitting by both teams, nor could the fielders of Captain "Roly" Bainton's team stop the daring base-running of Prof. Bacon and other members of Captain Allen's team. The latter kept a substantial lead and at the end of the fifth and last inning won by 9-5, though they have a way of claiming that they made so many runs that they could not be counted.

While these manly sports were going on, some of those whose tastes or ability led them to less violent but no less exciting exercise organized a peculiar game of "Three-deep," in which the ladies chiefly starred. But all soon gathered to witness the sprinting of the swift and the lagging behind of the slow in the foot races. The features were the way in which Mr. Archer walked away from all contestants among the faculty, and the poise shown by the winners in the "orange race" for ladies.

The strength of the wind necessitated the setting of the tables indoors, but the cheery arrangements made by the faculty ladies who had the refreshments in charge compensated as nearly as might be for the lack of the outdoors and of the bon-fire. Then in the speeches we had an advance over those of last year, in their unanimity of emphasis on a strong school spirit and a closer fellowship. Rahill, '16, as president of the Y. M. C. A., acted as toastmaster, and called on Reidenbach, '15, for the graduates, and Shorter, '16, Livengood, '17, and Loomis, '18, for the undergraduate students.

Dean Brown characterized the relationships which are sought here as close, confidential, cordial, for mutual upbuilding and service. Our key words are unaffectedness, naturalness; unity of spirit and loyalty. The professors regard themselves as servants of the students for Jesus' sake and are ready to give their personal service, advice, or council in all problems. "We mean business," he said, "not only to talk about and write books about religion, but to live it—in intelligent, consecrated, effective lives."

Prof. Tweedy held his audience as he briefly sketched the similarity of the acts of the Crusaders and our own, as we draw near to Christ. He counselled our seeking forgiveness by acts of penance for bad habits in the light of other departments of the University, and pictured our great adventure in extending the territory of the Church. Mr. Archer, following him, told some of the interesting Indian folk tales which have been handed down simply for the stories' sake; without any demand for a teaching or a moral.

Prof. Bacon closed the speaking of the evening with an eloquent tribute to fellowship, and offer of it from the faculty to the students. He emphasized its value in the larger relations of life, and told of the personal effort of Prof. Deissmann of Berlin to keep up fellowship and goodwill between the people of the warring nations, so far as one individual could

accomplish anything, by sending out a weekly letter of religion and friendship to his three hundred correspondents in other countries.

The whole party joined in the singing of college songs before leaving, and on the car homeward, and ended thus a most enjoyable outing.

Connecticut Valley Missionary Union.

The annual convention of the Connecticut Valley Missionary Union was held at Wesleyan University, Middletown, Conn., on Saturday and Sunday, October 23rd-24th. The body is composed of representatives of the Student Volunteer Bands in the colleges of the Connecticut Valley, and holds its conference for the mutual benefit of Volunteers and the arousing of interest in other college men and women. More than one hundred delegates were present from thirteen colleges, including twenty-seven from Yale College and five from the Yale School of Religion.

The principal speakers were Prof. H. B. Wright of Yale; Dr. Ludlow, a missionary physician of Korea; Mrs. Potter, a returned missionary from Syria, now of the Kennedy School of Missions, and Mr. Stanley White, secretary of the Presbyterian Board of Missions.

The Semitic and Biblical Club.

The first meeting of the Semitic and Biblical Club was held on Wednesday, November 3rd. Prof. Torrey presented a paper entitled "New Data on the Lukan Authorship of Acts." From studies of the styles of the first and latter sections of the book he drew the conclusion that Luke was the translator of the Aramaic sources represented in the first fifteen chapters and also the author of the "We-document" and the balance of the latter part of the book.

Prof. B. W. Bacon is president of the club this year. The programs will include, as in the past, addresses by prominent scholars of Yale and other institutions on Biblical subjects, but also papers and discussions by the student members.

The Samuel Harris Philosophical Club.

The Samuel Harris Club held its first meeting of the year on Thursday evening, October 28th. The discussion at this session was based on the first four chapters of Sabatier's "Philosophy of Religion." Messrs. Coyle, Buchakjian and E. E. Higdon each reviewed a chapter of the book. The officers elected for the year were E. K. Higdon, president, and J. W. Deeter, secretary.

The George B. Stevens Theological Club.

The Theological Club has taken up White's "Warfare of Science and Theology," Sabatier's "Religions of Authority and of the Spirit," and Clarke's "The Use of the Scriptures in Theology," in the three meetings

which have been held to date. Papers have been presented by Pickett, Carlson, Burgess, Goertz, White, Pratt, Phillips and Jacobson. Bainton, president, and Burgess, secretary, are the officers elected for the year. After the papers of the first meeting the club adjourned to the Lowell Mason Room for discussion and refreshments around the grate fire.

Registration by classes compared with last year is as follows:

	1914-15	1915-16
Graduate Class	18	17
Senior Class	34	24
Middler Class	19	29
Junior Class	28	26
Special students	11	11
Total	110	107

Registration shows this year men of thirteen denominations:

	1914-15	1915-16
Congregationalist	30	31
Methodist Episcopal	21	20
Disciple	19	18
Presbyterian	13	12
Baptist	9	6
Protestant Episcopal	1	6
Other denominations	17	14
Total	110	107

The first Fellowship Meeting of the year was held in the Lowell Mason Room on Thursday, October 28th, after the close of the National Council meetings. Dean Brown was the leader of this meeting, and Prof. Williston Walker of the meeting on November 4th.

R. L. Lovell, '15, of the Graduate Class, gave up his work in the School at the end of October and returned to his home in Plainfield, N. J., on account of eye trouble.

Prize scholarships for the fall term, on the basis of the work of the second term of last year, have been awarded as follows:

Fogg Scholarships: Class of 1916—Dumas Malone, B.A. Emory College 1910, Cuthbert, Ga.; Rodney L. McQuary, B.A. Cotner University 1913, Tecumseh, Neb. Class of 1917—R. H. Bainton, B.A. Whitman College 1914, Colfax, Wash.; Schuyler Pratt, B.A. Williams College 1913, San Francisco, Cal.

Allis Scholarships: Class of 1916—F. A. Poffenberger, B.A. Bethany College (W. Va.) 1912, Lydia, Md.; J. W. Rahill, B.A. Williams College 1912, Princeton, N. J. Class of 1917—Sandford Fleming, Baptist College of South Australia, Adelaide, South Australia; R. C. Jacobson, B.S. Northwestern University 1910, Geneseo, Ill.

Professor Henry B. Wright addressed the Albany County Sunday School Convention on October 28th, on "Bible Study"; and the Hartford Y. M. C. A., on October —, on the same topic.

Professor B. S. Winchester gave an address on "Meeting the Sunday School Need of the Community," at the Madison Avenue Presbyterian Church of New York on October 18th. On Wednesday, November 3rd, he addressed the Connecticut State Sunday School Association at Stamford on "The Pastor and the Sunday School."

The "Gladhanders' Reception" for the new men was held in the Lowell Mason Room under the auspices of the Y. M. C. A. on Tuesday, October 5th. Most of the men took this opportunity to become acquainted and to enjoy a pleasant evening with songs and cheers. Mr. Merriam served ice cream and cakes.

The Junior Class gathered for a "Mixer" in the Lowell Mason Room on Tuesday, October 19th.

The Middler Class enjoyed a social meeting at the home of Ray E. Phillips on Tuesday, November 2nd. The program consisted of an indoor track meet in which the team captained by Carlson was victorious.

On October 23rd the tennis team chosen in the fall tournament of the School played the team of the Berkeley Divinity School, Middletown, Conn., on the University courts, and were defeated 6-0. The team was composed of Rahill, McCartney, Loper and Hudson.

The Student Volunteer Band is organized this year under Livengood, president, and Phillips, secretary. They hold devotional meetings on Friday mornings and expect to coöperate with the Academic Volunteer Band in sending speakers to nearby churches for missionary programs. There are thirteen volunteers in the School of Religion, nine in the Academic Department and one in the Graduate School. They were seated on the platform at the final meeting of the American Board, and Livengood spoke for the Volunteers of the School of Religion.

On Tuesday, October 12th, Dean and Mrs. Brown gave their annual reception to the faculty and students of the School of Religion. There was a large attendance, including the wives of many of the students. Mrs. Tweedy, Mrs. Winchester and Mrs. Archer assisted in the dining room.

Professor B. W. Bacon has an article in the October issue of the Harvard Theological Review entitled "Reminiscences of Ritual in Paul."

Mrs. Florence Kelley, general secretary of the National Consumers' League, spoke before the class in Practical Sociology on "The Golden Rule in Modern Industry," on Monday, November 1st.

Dr. Henry T. Hodgkin of London, a promient member of the Society of Friends and chairman of the Fellowship of Reconcilation Committee, addresesd the faculty and students in Chapel on Thursday, November 4th. He spoke simply and impressively on the theme, "God is love, and, who continues in love continues in fellowship with God." Referring to Eucken's thought that the only way we can still be Christians is by a return to the deeper forces of religion, he pointed out that in war and other social movements we see the breaking forth of a new life which has been slumbering in the bosom. We must appeal back to God, who is not pantheistic, or multiple in nature, or Fate, but the Father, Love. Christian acts failing of love have missed their mark. An appeal to primal force is an appeal to love. That is more than an emotion—a driving force, which brings out the good in man. It never calls down fire on opponents, but is ever forgiving. Other methods, which dry up the springs of human tenderness, are opposed to love, as the earth's crust is to the force which expands it.

THE HORACE BUSHNELL CLUB.

The Department of Religious Education of the Yale School of Religion has organized The Horace Bushnell Club. The purpose of the Club is to further the work of Moral and Religious Education by an intensive study of the special problems of this field of moral and religious culture. The work of the Club will be conducted in the seminar fashion—the work of the student members counting towards the B.D. degree. The Club is under the direction of the entire teaching staff of the Department, and both professors and students take part in the research work and discussions. The subject for investigation and discussion for the present year is The Moral and Religious Education of the Child in the Home.

The Club meets weekly at A4, Day Missions Library. The first hour was devoted to an interesting and illuminating lecture on Horace Bushnell by Professor Williston Walker. Professor Walker specially emphasized Dr. Bushnell's contribution to religious education in his work entitled *Christian Nurture*. It is eminently fitting that such a Club should be established in honor of Dr. Bushnell, both because of his pioneer work along these lines, and because Dr. Bushnell was a graduate of Yale.

The Macmillan Company is putting through the press eight volumes embodying a graded system of moral and religious education for the school and home prepared by Professor Sneath, Dean Hodges and Professor Tweedy. These volumes will be accompanied by a Manual for Teachers and Parents, the manuscript of which is almost ready for the publishers. This Series, like the moral instruction Series, already published by Professor Sneath and Dean Hodges, trains the child in morals and religion by means of the indirect method—the method of story, biography and history.

ALUMNI NOTES.

1878—E. P. Armstrong of Immanuel Church, Atlanta, Georgia, has accepted a call to the East Side Church of Binghamton, New York.

1879—The death of Rev. George Hiram Bird, which occurred in Winchester, Mass., on October 17, 1915, has not previously been reported in these columns.

1882—Rev. Wilbert Lee Anderson died, from heart disease, in Methuen, Mass., on March 25th.

1883—Rev. William Edward Jeffries died, after a prolonged illness, in Port Chester, N. Y., on August 17th.

1885—C. R. Bruce of Pine View, Mont., has accepted a call to Humboldt, South Dakota.

Thomas Milton Beadenkoff died, from typhoid fever, at his home in Baltimore, Md., on September 6th.

1889—At its last Commencement, Ripon College conferred the honorary degree of D.D. upon Rev. Louis H. Keller.

1890—C. M. Severance of Howells, N. Y., has accepted a call to the Methodist Church at Pleasantville, N. J.

Rev. John H. Reid has been elected one of the vice-presidents of the Yale Alumni Association of Pennsylvania.

1893—Rev. George Henry Flint died, after a lingering illness, at his home in Lincoln, Mass., on July 25.

1900—The marriage of Miss Edith L. McLaury of New Paltz, N. Y., daughter of the late Dr. John McLaury, and Rev. Loring B. Chase took place in South Hadley, Mass., on June 3rd.

1902—Rev. John Bicknell has resigned the pastorate of the Congregational Church of Mansfield, Mass., which he has held for several years, to become President of Jaffna College, on the northern peninsula of the Island of Ceylon. He expects to take up his work at Jaffna, where he had previously taught for about three years, about the first of October.

1903—C. B. McDuffee has been called to Cliftondale, Mass.

1906—At the Open International Games, following the Oriental Olympics held at Shanghai on May 15th-22nd, first place in the 100-yard dash and 220-yard hurdle race was taken by Lucius C. Porter.

1909—A son, their third child, was born to Rev. and Mrs. Thomas B. Powell of Meriden, Conn., on May 24th.

Rev. Elmer E. Burtner is pastor of the First Church of the United Brethren in Christ, of Westerville, Ohio.

1910—John M. Deyo has resigned his position as minister of the First Congregational Church of Plymouth, Conn., to pursue further study at Yale. His New Haven address is 167 Maple Street. On July 22nd, his father, J. Elting Deyo, died, after a lingering illness.

1912—Rev. H. Hawthorne Benedict is now pastor of the Academy Avenue Congregational Church of Providence, R. I. He is living at his home at Riverside, R. I.

1913—On September 22nd, Elmer W. K. Mould was ordained to the ministry in the State Street Presbyterian Church of Schenectady, N. Y., by the Presbytery of Albany. He has been called to the First Reformed Church in Little Falls, N. Y.

The marriage of Mabel Gertrude, daughter of Mr. and Mrs. Edward Samuel Burnham of West Haven, Conn., and Rev. William Elbert Sawyer took place in West Haven on July 28th. The best man was Rev. Herbert A. Sawyer, '13 D. Mr. and Mrs. Sawyer will be located in Hackensack, N. J., where Sawyer is pastor of the Methodist Episcopal Church.

1914—The marriage of Catherine, daughter of Mr. and Mrs. W. G. Wilbur of Fishers Island, N. Y., and Rev. Lennie Shell Nightwine, took place at Noank, Conn., on October 4th.

1915—On June 30th, in the Tuxedo Baptist Church of Indianapolis, Ind., Miss Hildred Hughes was married to Clarence Reidenbach. Mr. Reidenbach is pastor of the Plymouth Congregational Church of Milford, Conn.

Miss Mary Pierpont Hubbard, daughter of Rev. and Mrs. W. B. Hubbard of Centerbrook, Conn., was married at Centerbrook, on November 1st, to Rev. J. Franklin Candy of Geneva, Ohio.

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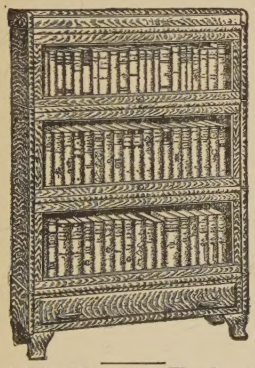

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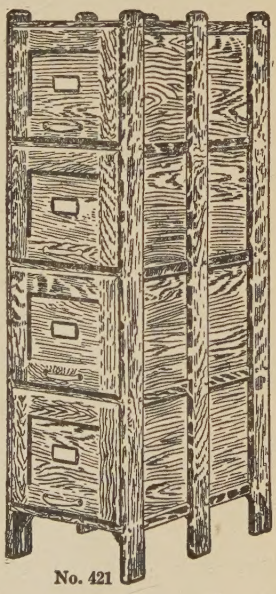

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